no form visible to the eye, whom nobody can see with the eye, whom we perceive not through our senses, but through our heart and the understanding and through meditation.

The most distinguishing of the Transcendental and Immanental attributes of God called respectively *SvaruRa Lakshanas* and *Tatastha Lakshanas* by Vedantisfcs, as perceived by the ancient Rishis notably of the *Taittiriya, Mundaka, Maundu'kya* and *Isa Upanishads* in the fulness of their knowledge and the profundity of their insight, have been admirably summed up, to serve as a constant aid to adoration, meditation and contemplation, by their modern prototype, Maharishi Debendranath Tagore of Bengal, the father of the world-famous poet and philosopher **Dr.** Rabindranath Tagore, in the following Sanskrit sloka :—

Satyam Jnanamananthaм BraJima Ananda yupama-
mntham yadmbhathi Santham Sivam adwaitham Suddham-
apapaviddham.

The True, The All-knowing, The Infinite,
{Satyam) Jnanam} (Anantham)
Th'e Blissful, The Immortal, The Peaceful,
(Anandam) (Amntham) (SantJzam)
The Good, The One only without a

second,

{Sivam} *(Advaitham)*

The Holy untouched by sin.

(Suddham apapaviddham)

To these, may be added " *Sundaram* " *(the Beautiful)* as proclaimed by several other Rishis.

While the contemplation of transcendental attributes promotes reverential piety called *aisvarya-mulabhakti,* that of the immanental attributes helps the growth of affectional piety called *wadhurya-mulabhakti.* That the two classes of feelings balance and supplement each other and that both are indispensable to the health and fulness of spiritual life is obvious.